

SAMARITAN THEOLOGICAL INSTITUTE
Fall Quarter 1980

BI 201 "HISTORY OF ANCIENT ISRAEL"
Thursday Evenings 7:00-9:30 p.m.

INSTRUCTOR: Rev. Marge Ragona

COURSE OUTLINE

1. SEPT. 11: INTRODUCTION TO COURSE, Archeological Research and Historiography; Geography of Palestine.
2. SEPT. 18: (Reading Assignment: Bright, pp. 23-102, Genesis 12-35, Exodus 1-4, 12-14, 19, 24.)
ISRAEL AND THE PATRIARCHS
3. SEPT. 25: (Reading Assignment: Bright, pp. 103-176; Joshua 1-11, 24; Judges 1-5, 17-18; Gen. 49:1-27)
THE TRIBAL LEAGUE AND THE JUDGES
4. OCT. 2: (Reading Assignment: Bright, pp. 177-224; I Sam. 9-15, 28, 31; II Sam. 16-18, 25, II Sam. 1-20, I Kings 1-11; Psalms 2, 21, 45, 46, 47, 48, 72, 76, 89, 110.)
RISE OF THE MONARCHY - THE DAVIDIC KINGDOM
QUIZ in class on reading and lectures; choosing of supplemental reading; choosing a research topic.
5. Oct. 9: (Reading Assignment: Bright, pp. 224-264; I Kings 12-16, 18-20; II Kings 9:1-17:6; Amos, Hosea, Isaiah 1-11, 28-32.)
CRISIS AND DOWNFALL OF THE MONARCHY I.
6. OCT. 16: (Reading Assignment: Bright, pp. 265-340; II Kings 21-25, Deut. 12, 16-18; Jeremiah 1-7, 19:1-20:6, 24-29, 36-39, Ezekiel 1-5, 8, 12, 16, 18, 23.)
CRISIS AND DOWNFALL OF THE MONARCHY II.
7. OCT. 23: (Reading Assignment: Bright, pp. 341-404; Jeremiah 30-32, Ezekiel 37, 47-48, Isaiah 40-55, Psalm 137, Lamentations 1-3, Ezra, Nehemiah, Ruth)
THE EXILE AND POST EXILIC PERIODS
8. OCT. 30: QUIZ in class on lectures and reading; Reports on Supplemental reading.
9. NOV. 6: (Reading Assignment: Bright, pp. 405-443, Daniel, I Maccabees 1-3)
PERSIA AND THE GREEKS
10. NOV. 13: (Reading Assignment: Bright 444-468; Supplemental article; Deut. 26:5-11, Josh. 24:1-13; I Maccabees 4-16, Psalms 78, 105, 106)
HASHMONEANS AND ROMANS
11. NOV. 20: FINAL EXAMINATION
Research Papers due
Course evaluation.

REQUIRED READING:

BRIGHT, John: A History of Israel

Bible: Selected passages

Selected article from Hayes, John: Introduction to the Bible

COURSE REQUIREMENTS :

1. Attend classes regularly, read the assigned passages, and participate.
(It will be very difficult for you to participate if you do not do the readings regularly and systematically.)
2. Choose a scholarly, historic topic suggested to you by your outside reading; write a paper 5-7 pages long, including in it a discussion of how this understanding of history illuminates (for you) an understanding of the Bible. (Due Nov. 13).
3. Read a supplementary article from one of the following journals:
 - a. Biblical Archeology
 - b. Bulletin of the American School of Oriental Research
 - c. Archeology
 - d. ExpeditionWrite a one-page (no longer) report on the article to be shared with the class. Due Oct. 23.
4. Take two quizzes and final examination.
5. Give an oral presentation to the class (5 minutes) on whether your ideas of Scripture have changed, and how. What has an understanding of history helped you to discover about the Bible and your view of the Bible?

GRADING:

Quizzes (10% each)	20%
Class participation	20%
Final examination	20%
Research paper	20%
Supplementary article	10%
Oral presentation	10%
	100%

ADDITIONAL READINGS (If you have time and are interested)

Jerusalem

✓ Anderson, Bernhardt: Understanding the Old Testament

✓ Hayes, John H. Introduction to the Bible

— Kraepling, Emil: The Old Testament Since the Reformation

✓ Link, Mark: These Stones Will Shout

✓ Dimont, Max: Jews, God and History (*early chapters*)

✓ Gurney, O.R.: The Hittites

✓ Albright, W.F.: From the Stone Age to Christianity

✓ De Vaux, Roland: Ancient Israel

✓ Kenyon, Kathleen: Digging Up Jericho

✓ Wright, G.E.: The Bible and the Ancient Near East

✓ Glueck, Nelson: The Other Side of the Jordan

— Heidel, Alexander: The Gilgamesh Epic and Old Testament Parallels

— Heidel, Alexander: The Babylonian Genesis

— Burn, A.R.: Persia and the Greeks

Development of the Canon

100 CE (all dates approximate)

Different parts of our New Testament were written by this time but not yet collected and defined as "Scripture" Early Christian writers (for example Polycarp and Ignatius) quote from the Gospels and Paul's letters, as well as from other Christian writings and oral sources. Paul's letters were collected late in the first century. Matthew, Mark and Luke were brought together by 150CE.

200

New Testament used in the church at Rome (Muratorian Canon)

Four Gospels, Acts, Paul's Letters: 1&2 Corinthians, Galatians, Ephesians, Philippians, Colossians, 1&2 Thessalonians, 1&2 Timothy, Titus, Philemon; James; 1&2 John; Jude; Revelation of John; Revelation of Peter; Wisdom of Solomon.

To be used in private, but not public, worship: Shepherd of Hermas

250

New Testament used by Origen

Four Gospels; Acts; Paul's Letters; Romans, 1&2 Corinthians, Galatians, Ephesians, Philippians, Colossians, 1&2 Thessalonians, 1&2 Timothy, Titus, Philemon; 1 Peter; 1 John; Revelation of John

Disputed: Hebrews, James, 2 Peter, 2&3 John, Jude, Shepherd of Hermas, Letter of Barnabas; Teaching of the Twelve (Didache); Gospel of the Hebrews.

300

New Testament used by Eusebius

Four Gospels; Acts; Paul's Letters; Romans, 1&2 Corinthians, Galatians, Ephesians, Philippians, Colossians, 1&2 Thessalonians, 1&2 Timothy, Titus, Philemon; 1 Peter; 1 John; Revelation of John (authorship in doubt)

Disputed but well known: James, 2 Peter, 2&3 John, Jude

To be Excluded: The Shepherd of Hermas; Letter of Barnabas; Gospel of the Hebrews; Revelation of Peter; Acts of Peter; Didache.

400

New Testament fixed for the west by the Council of Carthage:

Four Gospels; Acts; Paul's letters; Romans, 1&2 Corinthians, Galatians, Ephesians, Philippians, Colossians, 1&2 Thessalonians, 1&2 Timothy, Titus, Philemon; Hebrews; James; 1&2 Peter; 1, 2 & 3 John; Jude; Revelation



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W. H. Brownlee ("Biblical Interpretation among the Sectaries of the Dead Sea Scrolls," BA 14 [1951], 54-76).

(1) Everything written by the ancient prophet had a hidden eschatological meaning.

(2) Since the prophet often wrote cryptically, the meaning may have to be ascertained through a forced or abnormal construction of the biblical text.

(3) The prophet's meaning may be discerned through the study of textual, or orthographic peculiarities in the text—that is, the meaning may turn upon special readings in the text.

(4) A textual variant may also assist interpretation.

(5) The application of a verse may be determined by analogous circumstances or allegorical propriety.

(6) For full understanding, more than one meaning may be attached to the prophet's words.

(7) Sometimes the prophet so concealed his meaning that recourse must be had to synonyms for the words used.

(8) Sometimes the hidden meaning may have to be discovered by a rearrangement of the letters the prophet actually used, or by substituting similar letters for one or more of those found in the text.

(9) Sometimes the prophet's meaning may be arrived at through dividing a word into two or more parts and expounding the parts, while at times the prophet may have concealed his meaning by abbreviation.

(10) Other passages of scripture may illuminate the prophet's original meaning.

Brownlee's survey was in 1951 an important contribution to our understanding of an interpretation of the Old Testament contemporary, or near contemporary, with the New Testament. But though Brownlee's study was quoted with some approval by Krister Stendahl (*The School of St. Matthew and Its Use of the Old Testament* [Lund: Gleerup, 1954], especially pp. 143 ff.), such definitive statements about sectarian hermeneutics were then premature. Since 1954 we have seen the Qumran version of most texts of our present Old Testament. (Esther alone remains unrepresented.) With far more confidence than was possible ten years ago, we can assert that the idea of a *fixed* text of the Hebrew of the Old Testament is later than the NT period. The sectarians of Qumran did not deliberately change the received Hebrew text in accordance with

BIBLE STUDY FOR PREACHING

BIBLE

The Jerusalem Bible. Doubleday, 1966. (REF BS195/J4/1966)

Very popular Roman Catholic version includes extensive textual notes plus short introductory chapters to various sections of the Bible.

New Oxford Annotated Bible, Revised Standard Version. Oxford University Press, 1977.
(REF BS191/A11977/N43)

The recommended study bible for many seminary courses, it includes general and introductory notes. The footnotes are particularly helpful.

LECTIONARY COMMENTARIES

Preaching the New Lectionary. Reginald Fuller. The Liturgical Press, 1974. (REF BV4223/F8)

This Roman Catholic lectionary commentary was written by an Episcopal priest and scholar. Gives some of the rationale for the design of the lectionary as well as commentary on each of the lessons for each Sunday. There is substantial duplication between the Roman Catholic and Episcopal lectionaries.

Proclamation: Aids for Interpreting the Lessons of the Church Year. Fortress Press, 1973-1975.
(REF BV4223/P73 Ser. A,B,C.)

Each lectionary year is covered in eight small volumes, bound together in our Reference collection. Following short explanatory articles on the season, each volume includes the lectionaries for five church groups followed by exegesis and homiletical suggestions.

Homily Service: An Ecumenical Resource for Sharing the Word. 1968-

Published by the Liturgical Conference, this monthly service provides an ecumenical lectionary, theme statement, exegesis, a personal interpretation, illustrations, homily suggestion and discussion questions. Contributions are signed.

BIBLE DICTIONARIES

The New International Dictionary of New Testament Theology. Colin Brown, ed. Zondervan, 1975-1978. 3 vols. (REF BS2397/N48)

Written from a conservative evangelical stance, this work discusses major theological terms against their biblical background. Rather than each word being arranged in strict alphabetical sequence, this work arranges them in groups expressing related ideas. An index to all three volumes is found in Volume 3.

Harper's Bible Dictionary. Madeleine and Lane Miller, eds. Harper and Row, 1973. (REF B 440/M52/1974.)

Treats archaeology, geography and chronology of the Bible. Includes names of persons and places, ideas, books, phrases and objects. Well illustrated, maps.

Dictionary of the Bible. John McKenzie, ed. Bruce Pub. Co., 1965. (REF BS440/M36/1965a)

Most entries are brief, many include etymology of the terms. Four page general bibliography and charts, maps and index of Biblical themes are helpful.

COMMENTARIES

The Jerome Biblical Commentary. Raymond Brown, ed. Prentice-Hall, 1969. (REF BS491.2/B7)

This Roman Catholic commentary is scholarly, new and very good. Includes introductory articles to the Old and New Testaments as well as to the Pentateuch, the Prophetic literature, Biblical criticism, epistles and apocrypha among others. Bibliographies.

Hermeneia. Fortress Press, 1971- (REF BS491.2/H4)

One of many series of commentaries, this one is particularly and consistently highly regarded by reviewers. Based on up-to-date research and scholarly while readable, all quotations are translated into English. Extensive footnotes, bibliographies and index.

PARALLELS

Synopsis of the Four Gospels. Kurt Aland, ed. United Bible Societies, 1971. (REF B52560/A2/A3513/1976)

Shows in parallel columns the pericopes of the four gospels in Greek and in English Revised Standard translation. Includes an index of New Testament passages.

The Six Version Parallel New Testament. Creation House, 1974. (REF B52025/1974/S5)

Shows in parallel columns six English versions of the New Testament, book by book and verse by verse. The six versions are: King James/Authorized, Living Bible, Revised Standard, New English, Phillips Modern English and Jerusalem Bible.

CONCORDANCES, DICTIONARIES, HANDBOOKS

Old Testament Exegesis: A Primer for Students and Pastors. Douglas Stuart. Westminster Press, 1980. (REF BS476/S33)

Contains step-by-step guides for full exegesis and short sermon exegesis as well as evaluation of 150 reference works on various aspects of Old Testament study.

Interpreting the New Testament: A Practical Guide. Daniel J. Harrington. Michael Glazier Inc., 1979. (BS233/H370)

Intended for beginners to aid in understanding the literary methods used in New Testament study. For each method, an explanation is provided followed by examples of application to specific texts and bibliographical suggestions.

Exegetical Method: A Student's Handbook. Otto Kaiser and Werner G. Kümmel. Seabury Press, 1967. (BS476/K313)

Directions on how to do exegesis for the New Testament and for the Old Testament along with examples.

Harper's Topical Concordance. C. R. Joy, comp. Harper Row, 1961. (REF B5432/J63/1961)

Lists verses of the Bible under a fairly complete selection of topics such as "God, voice of", "Christ, the Healing" and "Jealousy."

Oxford Concise Concordance to the Revised Standard Version of the Holy Bible. Bruce M. Metzger, comp. Oxford University Press, 1962. (REF B5425/M4)

In dictionary format, important persons and places are followed by biographical and geographical details with references to Biblical passages.

Oxford Dictionary of the Christian Church. Oxford University Press, 1974. (REF BR95/08/1974)

Because of its comprehensive scope, this dictionary should be at hand for its brief articles on thousands of topics having to do with the Christian church. Authoritative and provides good brief bibliographies.

Old Testament Books for Pastor and Teacher. Brevard S. Childs. Westminster Press, 1977. (REF Z7772/A1/C48)

Following brief treatments of Old Testament introductions, translations, basic exegetical tools and theological bibliographies, Childs provides a thorough evaluation of commentaries on the Old Testament from one-volume works to individual commentaries listed book by book.

The Literature of Theology: A Guide for Students and Pastors. John A. Bollier. Westminster Press, 1979. (REF Z7751/B67)

Selective bibliography of 543 recent and mostly English resources describes materials from biblical studies, systematic theology, historical studies and practical theology. Detailed table of contents plus author/title index.

BIBLE STUDY

SELECT ANNOTATED LIST OF REFERENCE WORKS IN ENGLISH

HANDBOOKS

Interpreting the New Testament: A Practical Guide. Daniel J. Harrington. Michael Glazier Inc., 1979. (BS233/H370)

Intended for beginners to aid in understanding the literary methods used in New Testament study. For each method, an explanation is provided followed by examples of application to specific texts and bibliographical suggestions.

Old Testament Exegesis: A Primer for Students and Pastors. Douglas Stuart. Westminster Press, 1980. (REF BX476/S83)

Contains step-by-step guides for full exegesis and short sermon exegesis as well as evaluation of 150 reference works on various aspects of Old Testament study.

Exegetical Method: A Student's Handbook. Otto Kaiser and Werner G. Kümmel. Seabury Press, 1967. (BS476/K313)

Directions on how to do exegesis for the New Testament and for the Old Testament along with examples.

Handbook of Biblical Criticism. Richard Soulen. Knox Press, 1976. (REF BS417/S6)

Very helpful dictionary of the terminology used in biblical criticism. Short bibliographies are often provided for subjects such as "exegesis" and "hermeneutics."

Basic Tools of Biblical Exegesis: A Student's Manual. Stanley G. Marrow. Biblical Institute Press, 1976. (REF Z7770/M33/1973)

A select annotated bibliography of bibliographical sources, texts and versions, grammars, lexica, dictionaries, concordances, and other sources. 1978 version has additions.

BIBLE DICTIONARIES

The Interpreter's Dictionary of the Bible. George Buttrick, ed. 5 vols. Abingdon, 1962-1976. (REF B.440/I63)

This scholarly encyclopedic dictionary covers all proper names and significant terms and subjects in the Bible. Signed articles include bibliographies. Most comprehensive work in English in this century. Maps, illustrations. Excellent.

Theological Dictionary of the New Testament. Gerhard Kittel, ed. Eerdmans, 1964-1976. 10 vols. (REF PA881/K513)

One of the most significant tools of 20th century Biblical scholarship. Treats every word of religious or theological significance in the Greek New Testament. Each word addressed in its theological context and its history traced. Words arranged by Greek word but Vol. 10 provides indexes by English and Greek keywords, Hebrew and Aramaic words and biblical references.

Theological Dictionary of the Old Testament. G. Johannes Botterweck, ed. Eerdmans, 1977- (REF BS440/B5713/v. 1-)

The Old Testament version of "Kittel", this work has appeared in 3 volumes to date. Words are arranged by Hebrew word and there is, unfortunately, no index in each volume.

The International Standard Bible Encyclopedia. Geoffrey W. Bromiley, ed. Eerdmans, 1979. (REF BS440/I6/1979-)

This work, a completely revised version of an older standard, as to date appeared in one volume, A-D. Short articles include some brief bibliographies.

BIBLICAL THEOLOGY

A Theological Word Book of the Bible. Alan Richardson, ed. Macmillan, 1950. (REF BS440/R53/1950)

Written by British Protestant scholars, this provides concise, clear signed articles often with bibliographies.

Dictionary of Biblical Theology. Xavier Leon-Dufour, ed. Seabury Press, 1973. (REF BS543/A1/L413/1973).

Roman Catholic biblical theology in dictionary format with numerous cross references. Useful for syntheicizing biblical thought. Well reviewed.

CONCORDANCES

Nelson's Complete Concordance to the Revised Standard Version Bible. J. W. Ellison, comp. Nelson, 1957. (REF BS425/E4/1957)

Lists all of the words in the RSV except for 150 frequently used words which are not key.

Exhaustive Concordance of the Bible. James Strong, ed. Hodder, 1890. (REF BS425/S8/1890)

The most complete concordance to the King James/Authorized version. By use of code numbers, one may look up the word in the brief dictionaries of the Hebrew and Greek words. Forty-seven commonly used words are listed separately.

Analytical Concordance to the Revised Standard Version of the New Testament. Clinton Morrison. Westminster Press, 1979. (REF BS2305/M67)

Alphabetical arrangement of English translation of every Greek word in the New Testament except "the", "and", "but", and "it." The entry includes the Greek word, its transliteration, uses of the word in an analytical arrangement. Index-lexicon of transliterated Greek entries is included.

Analytical Concordance to the Bible. Robert Young, ed. Funk and Wagnalls, 1955. (REF BS425/7/1955)

311,000 references subdivided under the Hebrew and Greek originals with the literal meaning and pronunciation of each. Also index lexicons to the Old and New Testaments and a complete list of Scripture proper names.

LEXICON

A Greek-English Lexicon of the New Testament and Other Early Christian Literature. Walter Bauer, ed. Rev. and enl. by Gingrich and Danker. University of Chicago Press, 1979. (REF PA881/B38/1979)

A translation and expansion of the classic work by Bauer (5th ed, 1957-8). It is Greek to English only. This version also updates the first English edition (1957).

COMMENTARIES

Hermeneia. Fortress Press, 1971-

(REF BS491.2/H4)

One of many series of commentaries, this one is particularly and consistently highly regarded by reviewers. Based on up-to-date research and scholarly while readable, all quotations are translated into English. Extensive bibliographies and footnotes. Index.

PARALLELS

Synopsis of the Four Gospels. Kurt Aland, ed. United Bible Societies, 1971. (REF BS2560/A2/A3513/1976).

Shows in parallel columns the pericopes of the four gospels in Greek and in English Revised Standard translation. Includes an index of New Testament passages.

The Six Version Parallel New Testament. Creation House, 1974. (REF BS2025/1974/S5).

Shows in parallel columns six English versions of the New Testament, book by book and verse by verse. The six versions are: King James, Living Bible, Revised Standard, New English, Phillips Modern English and Jerusalem Bible.

Pauline Parallels. Fred Francis, ed. Fortress Press, 1975. (REF BS2650.5/F7)

Arranges thematically and structurally similar passages alongside each other. Also includes table of parallels, index to passages in scripture order and index of references to Acts and the Pastoral Epistles which appear in the notes.

REFERENCE WORKS

IN RELIGION

ENCYCLOPEDIAS, DICTIONARIES, GUIDES

Encyclopedia of Religion and Ethics. James Hastings, ed. Scribners, 1908-1927. 13 vols. (REF BL31/E4)

Monumental old work still valuable for long, signed articles with bibliography.

The New Schaff-Herzog Encyclopedia of Religious Knowledge. S. M. Jackson, ed. Funk and Wagnalls, 1903-1912. 13 vols. (REF BR95/S435)

Comprehensive Protestant-oriented encyclopedia covering theology, history, Bible and missions. Extensive bibliographies.

Twentieth Century Encyclopedia of Religious Knowledge. Lefferts A. Loetschler, ed. Baker, 1955. 2 vols. (REF BR95/S435s)

Brings older set up to date with signed articles and bibliographies.

Encyclopedic Dictionary of Religion. Paul K. Meagher, ed. Corpus Publications, 1978. 3 vols. (REF BL31/E530)

Prepared under Roman Catholic auspices, its signed articles cover a broad spectrum of topics related to Christianity. Impartially and clearly presented.

A Reader's Guide to the Great Religions. Charles J. Adams, ed. Free Press, 1977. (REF Z7833/A35/1977)

Bibliographic guide to the scriptures, history, lore and present status of the world's great religions. Excellent essays provide carefully selected titles for further reading.

Critical Guide to Catholic Reference Books. James P. McCabe. 2d ed. Libraries Unlimited, 1980. (REF Z7837/M3/1980)

Critical introduction to more than 1,100 important reference books in English and foreign languages related to Catholicism. Annotations describe and evaluate works with frequent references to reviews in Catholic literature.

The Literature of Theology: A Guide for Students and Pastors. John A. Bollier. Westminster Press, 1979. (REF Z7751/B67)

Selective annotated bibliography of 543 recent and mostly English resources describes materials from biblical studies, systematic theology, historical studies and practical theology. Detailed table of contents plus author/title index.

HISTORICAL STUDIES

Encyclopedia Judaica. Macmillan, 1972. 17 vols. (folio REF DS102.8/E496)

Complete, up-to-date view of world Jewry in 25,000 signed articles with complete bibliographies and many biographies. 8,000 illustrations and full index.

New Catholic Encyclopedia. McGraw-Hill, 1967. 17 vols. (REF BX841/N44/1967)

17,000 signed articles by 4800 scholars covers scripture, theology, patrology, literature, history, canon law and others. Emphasizes Roman Catholic Church in English speaking countries but attempts to be international in scope. Index volume.

Oxford Dictionary of the Christian Church. Frank L. Cross, ed. University Press, 1974. (REF BR95/08/1974)

Designed for quick reference, the 6,000 articles are concise and informative with excellent bibliographies. Covers broad range of history, doctrine and ecclesiology.

Profiles in Belief: The Religious Bodies of the United States and Canada. Arthur Carl Piepkorn. Harper and Row, 1977- (REF BR510/P53/1977)

Multi-volume work covering Roman Catholicism through Fundamentalist Christian sects in the 4 volumes to date addresses doctrines, histories and practices of these bodies.

The Encyclopedia of American Religions. J. Gordon Melton. McGrath, 1977. 2 vols. (REF BL2530/U6/M44)

Twelve hundred religious bodies briefly described, including non-Christian ones. Thorough index and bibliographical references.

THEOLOGY

Sacramentum Mundi: An Encyclopedia of Theology. Karl Rahner, ed. Herder & Herder, 1960-1970. (REF BR95/S23) 6 vols.

Substantial signed articles with bibliographies based on modern theological study. Major work, authoritative and thorough with detailed index. Seabury Press in 1975 published a concise and updated version in one volume entitled Encyclopedia of Theology: The Concise Sacramentum Mundi (REF BR95/E43).

Dictionary of Christian Theology. Alan Richardson, ed. Westminster, 1969. (REF BR95/R47)

Brief signed articles emphasize the development of theological thought.- Bibliographies.

A Handbook of Theological Terms. Van A. Harvey. Macmillan, 1964/ (REF BR95/H32)

350 terms from systematic and philosophical theology included. Helpful in understanding differences between Protestantism and Roman Catholicism.

BIBLICAL STUDIES

Interpreter's Dictionary of the Bible. George Buttrick, ed. 5 vols. Abingdon, 1962-1976. (REF BS440/I63)

This scholarly encyclopedic dictionary covers all proper names and significant terms and subjects in the Bible. Signed articles include bibliographies. Most comprehensive work in English in this century. Maps, illustrations, excellent.

Hermeneia. Fortress Press, 1971- (REF BS491.2/H4)

One of many such series, but modern and very highly regarded by reviewers. Scholarly but readable with all quotations translated into English. Extensive bibliographies and footnotes. Scripture passage index as well as other indices. 9 volumes to date.

ETHICS/MORAL THEOLOGY

Dictionary of Christian Ethics. John Macquarrie, ed. Westminster, 1967. (REF BJ63/M3)

Signed articles on basic ethical concepts, ethical systems, non-Christian ethics, traditional Biblical and theological ethics and ethics in the modern world.

The Law of Christ: Moral Theology for Priests and Laity. Bernhard Häring. Newman Press, 1961-1966. 3 vols. (REF BX1758.2/H313)

Scholarly handbook of Roman Catholic moral theology containing full documentation, bibliographies and indexes. Approached through scripture, the Fathers and liturgy.

Encyclopedia of Bioethics. Warren Reich, ed. Free Press, 1978. (REF QH302.5/E56) 4 vols.

Presents information on the scientific state of the art and full range of ethical views and policy options in matters dealing with the life sciences. Up-to-date and highly regarded by Protestant, Roman Catholic and Orthodox reviewers alike.



WOMEN LOVING WOMEN/MEN LOVING MEN

GAY LIBERATION AND THE CHURCH: A Select Bibliography

Christianity, Social Tolerance, and Homosexuality. John E. Boswell. Chicago: University of Chicago Press, 1980.

Examines the church's attitudes towards homosexuality in historical perspective.

The Church and the Homosexual. John J. McNeill. Kansas City: Sheed, Andrews & McMeel, 1976.

A major work by a Jesuit theologian. Examines and reinterprets Biblical references to homosexuality, explores Roman Catholic teaching and urges changes in pastoral practice.

Embodiment: an Approach to Sexuality and Christian Theology. James B. Nelson. Minneapolis: Augsburg Press, 1978.

A major work by a leading American Protestant theologian. An exciting statement of the theology of sexuality with an emphasis on ethics.

Familiar Faces, Hidden Lives. Howard Brown. New York: Harcourt, Brace, Jovanovich, 1976.

The author, the late NYC Commissioner of Health, presents a moving statement of what it means to be gay. Includes a harsh indictment of homophobic psychiatric opinion and therapy.

Gay Lifestyles: a Christian Interpretation of Homosexuality and the Homosexual. Norman Pittenger. Los Angeles: Universal Fellowship Press, 1977.

Also by the same author: Time for Consent. 3d ed. London: SCM Press, 1976.

A leading Anglican theologian helps gay Christians shape a new lifestyle, and interprets gay Christians to others.

Homosexual Relationships. Church of England, Board for Social Responsibility. London: Church Information Office, 1979.

The report of an official Anglican commission that said some positive things about homosexual relationships.

Homosexuality and Counseling. Clinton R. Jones. Philadelphia: Fortress Press, 1974.

For those engaged in counselling lesbians and gay men, or their families. By an Episcopal priest who is an experienced counselor in this field.

Homosexuality and the Western Christian Tradition. Derrick S. Bailey. New York: Longmans, Green, 1955; also Hamden, CT: Archon Books, 1975.

A scholarly study of Biblical references to homosexuality and an examination of the Church's law and teaching. Older, but still a reliable, basic reference.

Human Sexuality: New Directions in American Catholic Thought. Edited by Anthony Kosnik, et al. New York: Paulist Press, 1977.

A study commissioned by the Catholic Theological Society. It has drawn criticism from conservatives because it urges re-examination and reinterpretation of Roman Catholic teaching and practice.

Is the Homosexual My Neighbor? Another Christian View. Letha Scanzoni and Virginia Mollenkott. San Francisco: Harper and Row, 1978.

By 2 women from the protestant evangelical tradition who challenge evangelicals on their own Biblical arguments.

Jonathan Loved David. Thomas Horner. Philadelphia: Westminster, 1978.
An Episcopal priest re-examines Biblical references to homosexuality.

My Son Eric. Mary Borhek. New York: Pilgrim Press, 1979.
The story of an Episcopal laywoman who has a gay son. Very good reading for other parents of homosexual persons.

Now that You Know: What Every Parent Should Know about Homosexuality. Betty Fairchild and Nancy Hayward. New York: Harcourt, Brace, Jovanovich, 1979.
Co-authored by the founders of Parents of Gays, a nationwide network of support/advocacy groups.

Towards a Theology of Gay Liberation. Edited by Malcolm Macourt. London: SCM Press, 1977.
A collection of papers that emerged from an SCM (Student Christian Movement) tract.

We Speak for Ourselves: Experiences in Homosexual Counselling. Jack Babuscio. Philadelphia: Fortress Press, 1977.
An anthology of reflections on gay experience by men and women who are NOT clinical abnormalities. A valuable resource for counselors.

Word is Out: Stories of Some of Our Lives. Edited by Nancy and Casey Adair. San Francisco: Glide, 1978.
The dialogue from the TV documentary of the same name: lesbians and gay men from a variety of backgrounds and lifestyles tell their own stories.

FROM JOURNALS:

Christianity and Crisis.
In a special issue, vol. 37, no. 9-10, May-June 1977, a group of theologians challenge the traditional Christian anti-homosexual stand. A subsequent issue, vol. 39, no. 10, June 1979, also is devoted to the topic and includes an article by the Rev. Carter Heyward of the Episcopal Divinity School.

The Witness.
The issues for October 1977, October 1978, and June 1979 are devoted to the presence of lesbians and gay men in the church.

Integrity Forum. Box 891, Oak Park, IL 60303. 6 issues, \$17 per year.
The journal of Integrity, Inc. (see below)

Insight: a Quarterly of Lesbian/Gay Christian Opinion. Box 5110, Grand Central Sta., New York, NY 10017. 4 issues, \$8 per year.
Formerly the journal of Dignity (see below), now an independent journal.

GAY/LESBIAN RELIGIOUS ORGANIZATIONS:

INTEGRITY, for gay and lesbian Episcopalians and their friends.
Box 891, Oak Park, Illinois 60303; Box 2582, Boston, MA 02208.

DIGNITY, for gay and concerned Catholics.
Suite 11, 1500 Massachusetts Ave., NW, Washington, DC 20005; 355 Boylston St., Boston, MA

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A Bible No Longer So Greek

Jewish scholars complete a historic translation

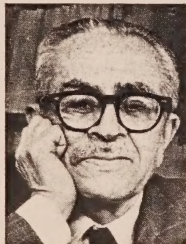
In Alexandria 2,200 years ago, a group of 70 Jewish scholars translated the Bible from Hebrew into Greek. Their great work became known to history as the Septuagint, from the Latin word for 70. For adherents of traditional Judaism in later centuries, however, the only true Bible was the Hebrew version. What translations there were lacked official standing; most were turned out by individual translators rather than broadly based committees of scholars.

Now, for the first time since the Septuagint, there is a generally recognized Jewish committee translation from Hebrew into the contemporary usage of another language: English. This new Jewish Bible (what Christians term the Old Testament) has been titled the Holy Scriptures. Completed last month, it is the latest of several major new English Bibles, but all the others were Christian undertakings, beginning with the Revised Standard Version, published in 1952 by the National Council of Churches.

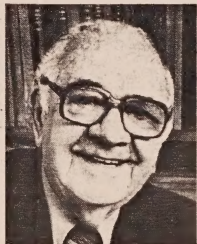
Though consultants from Judaism's Orthodox, Conservative and Reform branches were involved, the Holy Scriptures is primarily the work of the Jewish Publication Society of America rather than any rabbinical group. The originator of the project was Harry Orlinsky of the Hebrew Union College-Jewish Institute of Religion. Two parts of this Bible were previously published, the Torah (1962) and the Prophets (1978), directed by H.L. Ginsberg of the Jewish Theological Seminary. With this final part, the Writings, consisting of a revision of the previously issued *Psalms* and a dozen other biblical books, the new Jewish Bible is finally complete. This last section was translated by three U.S.-trained experts: Moshe Greenberg and Jonas Greenfield of Hebrew University in Israel and Nahum Sarna of Brandeis University. They were assisted by Novelist-Rabbi Chaim Potok (*The Chosen*), who served as coordinator and literary consultant. The Holy Scriptures will certainly stand as a landmark of Jewish religious scholarship.

Ever since its founding in 1888, the Jewish Publication Society of America has wanted to produce a major English-language Bible. Its first effort, in 1917, was essentially one man's touch-up of Protestantism's venerable King James Version, but it sold more than 1 million copies and was, until now, the standard Jewish translation for the English-speaking world. The strength and selling point

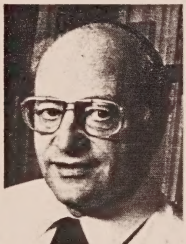
of the new Bible, rendered directly from Hebrew to English, is that it ignores the wording of all past Christian translations and turns Holy Writ into fresh, understandable contemporary language instead of Elizabethan English. The Holy Scriptures is drawn solely from the Masoretic text in Hebrew, which evolved into its present form by the 10th century and is Judaism's only official scriptural stan-



H.L. Ginsberg



Harry Orlinsky



Nahum Sarna

dard. By comparison, Christian translators consult a variety of scrolls and codices in Hebrew and other ancient languages in order to reconstruct what they hope is the original wording of millenniums ago.

The scholars relied on many ancient sources to interpret the meaning of the Masoretic text. Tablets in Ugaritic that have been unearthed by archaeologists told them that the rare Hebrew word *mimsah* in *Proverbs* 23: 30 means "cups," not "wine" as previously translated. For *Psalms* 1: 2, they changed "meditates" to "studies," based on the historical finding that ancient Jewish study involved oral recitation. A footnote points out that the Hebrew verb is literally "utters." Says Translator Sarna: "In all cases, the true intention of the text was the decisive factor."

Occasionally the results may sound almost sacrilegious to an ear attuned to the 1917 phraseology. For instance, Judaism's most famous invocation, the Shema Yisrael of *Deuteronomy* 6: 4, was formerly rendered literally as "Hear, O Israel, the

Lord our God, the Lord is one." Now it is "Hear O Israel! The LORD is our God, the LORD alone." The translators concluded that the point of the words when originally written was not God's oneness, which is a theological concept, but rather his exclusivity at a time when Israel's neighbors worshiped many deities.

Modernization brings obvious gains in clarity. Here is *Proverbs* 11: 24 in the 1917 version: "There is that scattereth and yet increaseth; And there is that withholdeth more than is meet, but it tenneth only to want." Stumped? The new Bible's version: "One man gives generously and ends with more; Another stints on doing the right thing and incurs a loss." The rotund "forty and four thousand seven hundred and three score" becomes simply "44,760." Although the Holy Scriptures generally aims at a more formal literary and liturgical style than some of the modern Christian Bibles, at times its contemporaneity can often be jarring or inconsistent. *Proverbs* 31: 10 ("A woman of valor, who can find") sounds a tad too colloquial as "What a rare find is a capable wife!"

The previously published Torah volume has already sold 350,000 copies and is now the basis for biblical recitation in many non-Orthodox synagogues. These modern translations are also being used in thousands of Jewish study groups round the U.S. When the full Bible is publicly available in a one-volume binding next year, it ought to become a standard item on the bookshelf of many a Christian as well.

—By Richard N. Ostling. Reported by Michael P. Harris/New York

Rewritten Writ

Old (1917) Version of *Genesis* 1: 1-3:

In the beginning God created the heaven and the earth. Now the earth was unformed and void, and darkness was upon the face of the deep; and the spirit of God hovered over the face of the waters. And God said: "Let there be light." And there was light.

New Version:

When God began to create the heaven and the earth—the earth being unformed and void, with darkness over the surface of the deep and a wind from God sweeping over the water—God said, "Let there be light"; and there was light.

Old Version of *Ecclesiastes* 1: 2-3:

Vanity of vanities, saith Koheleth;
Vanity of vanities, all is vanity.
What profit hath man of all his labour
Wherein he laboureth under the sun?

New Version:

Utter futility!—said
Koheleth—
Utter futility! All is futile!
What real value is there for a man
In all the gains he makes
beneath the sun?

The growing interest in apocalyptic prophecy

WAITING FOR THE END

BY WILLIAM MARTIN



THE WORLD AS WE KNOW IT IS COMING TO AN END. Not because some general or madman will push a button and reduce our planet to poisonous ash. And not because the weight of a burgeoning population will cause it to lurch out of orbit. Rather, the end is near because God has had it planned that way for at least 1,900 years. It's all right there in the Bible, in Daniel and Revelation, with auxiliary illumination from other key portions of Scripture. Just as surely as he created a fully furnished universe out of nothing in six twenty-four-hour days approximately 5,986 years ago, so is he now about to bring it to completion in precise accord with the detailed blueprint tucked away in his Word.

Judeo-Christian history has seen numerous outcroppings of interest in biblical prophecy, usually in times of social upheaval, but few, if any, have been as widespread and influential as that now flourishing in conservative Protestant circles. No hard data are available, but millions of American evangelicals apparently believe that within the present generation, and probably sometime in the 1980s, Jesus will return to lay the groundwork for a glorious thousand-year reign here on earth. Hundreds of Bible-believing preachers discuss the chronology of these latter days with confidence that what they are saying is as familiar and real to their congregations as the stories of Noah's ark and the birth of Jesus. The same themes are proclaimed by such leading television evangelists as Oral Roberts, Jerry Falwell, Pat Robertson, Rex Humbard, Herbert W. Armstrong, Kenneth Copeland, and Jack Van Impe, and on such lesser-known programs as *The Voice of Prophecy*, *The King Is Coming*, and *11:59 and Counting*. They are elaborated endlessly in traveling slide-shows and

lectures by spokesmen from such independent ministries as Lamb and Lion, Second Coming, Inc., and World Prophecy Ministry, and are updated regularly in such periodicals as *It's Happening Now*, *Bible in the News*, *Bible Prophecy Newsletter*, and *The Endtime Messenger*. They have been the subject of novels, stage plays, films, and cantatas, and are reflected in hymns, gospel songs, and bumper stickers ("Ready or not, Jesus is coming"). And the number-one nonfiction volume of the 1970s was not a revolutionary diet plan or a manual on sexual fulfillment but Hal Lindsey's *The Late Great Planet Earth* (over 15 million copies sold), one of five successful prophecy books by Lindsey that led *The New York Times* to name him the best-selling author of the decade. The book was also the basis of a 1977 movie narrated by Orson Welles.

Though its growth has occurred mostly within the past two decades, this movement, based on biblical prophecy, had its roots in the nineteenth century. The French Revolution and its aftermath had kindled interest in prophecy, as biblical students saw the destruction of papal power, the secularization of the state, and the rise of a religion of reason as being remarkably similar to events described in Daniel and Revelation. A number of societies and conferences, primarily in Great Britain, developed an approach to these texts contending that they foretold, in explicit detail, the restoration of the Jews to Palestine, a cataclysmic end to the present age, the Second Coming of Christ, and the Millennium—a thousand years of unearthly bliss. Further, those able to break the code of these books not only could understand what was happening all about them but could face the end of the age with a joy born of the certain knowledge of eventual triumph.

Millenarian thought also flourished in the United States during the nineteenth century. Mormons spoke of themselves as Latter Day Saints, and the Shakers viewed

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Mother Ann Lee, their founder, as the female complement to the male Christ of the First Advent, and taught that she had inaugurated the Millennium. The most notable millenarian during the first half of the century, however, was William Miller, a prolific writer who held camp meetings and tent revivals that built him a following estimated at 50,000 people. Miller believed so strongly in his ability to interpret biblical signs that he confidently selected 1843 as the year Christ would return in fiery judgment. His willingness to set dates drew tremendous interest, but ultimately brought his movement to ground and subjected him to ridicule and charges of fanaticism and quackery.

Eventually, millenarians learned to avoid the embarrassments of overspecification, and by 1875, with the evangelist D. L. Moody as a prominent public spokesman, the movement grew into a supra-denominational community characterized by an ecumenical spirit that did not require commitment to any specific interpretative scheme. The most widely held view of the end-time, however, was a pre-millennial theory (so called because it taught that Jesus would return *before* the Millennium) developed by an Englishman, John Nelson Darby, and incorporated into the Scofield Reference Bible, an enormously influential book published by the Oxford University Press in 1909.

The latest revision of the Scofield Reference Bible, a 1967 edition, has sold more than two million copies to date. In this book, C. I. Scofield printed interpretations of Darby's teachings on the same pages as the Scripture on which they were ostensibly based, thus creating an impression in the minds of many readers that the notes and their teaching were virtually of canonical status.

Though factions within the ranks of literalist fundamentalism disagree over the precise sequence of events, those who adhere to the Darby-Scofield version believe that the triggering action will be "the Rapture." This term, not found in the Bible, means "the catching up," and refers to the scene described in I Thessalonians 4:16,17: "For the Lord Himself shall descend from heaven with a shout, with the voice of the archangel, and with the trumpet of God. And the dead in Christ shall rise first; then we who are alive and remain shall be caught up together with them in the clouds to meet the Lord in the air."

After the Rapture, a seven-year period of Tribulation will fall on those left behind. It will begin with the appearance of the Antichrist as leader of a ten-nation confederation. He will seem to be a man of peace and will side with Israel when it is threatened by a northern coalition which is now generally expected to be led by Russia and to include Germany, the Arabs, and Iran. His help will not be needed, however, because the coalition will be so devastated by earthquakes and pestilence that it will take seven months just to bury the corpses.

Realization that the raptured saints—the faithful who were caught up—had been prudent to believe in Jesus will cause 144,000 Jews and a multitude of gentiles to accept him as savior and messiah. These converts, together with

two outstanding prophets, possibly Moses and Elijah brought back to life, will win others to Christ. Unfortunately, these new Christians will be marked for persecution by the Antichrist, who by this time will have begun to show his true colors. In a symbolic act so egregious that it will be known as the "abomination of desolation," the Antichrist will enter the temple of Jerusalem, cancel all worship services, and begin to use it as his political headquarters. In fear for their lives, many will seek refuge in the rock cliffs of the ancient city of Petra in Jordan.

During the Tribulation, the earth and its people will be visited by unprecedented inconvenience. Rising sea levels, hundred-pound hailstones, falling stars, and fires will devastate one third of the earth. The sun will become seven times hotter than normal, then grow dark. Oceans, rivers, and lakes will turn to blood. Scorpions, locusts, and boils will plague humankind. Stupendous earthquakes will level mountains and cities, and a two-hundred-million-member army from the East (probably from China) will kill half of those who manage to survive these disasters. The Antichrist will seek total control over humanity by requiring that every person wear a mark or a number (probably 666—the designated "Mark of the Beast," Revelation 13:16–18) in order to buy or sell. Those who refuse to accept this Mark of the Beast will be slain or will risk starvation because they cannot buy food. Those who accept it will burn forever in hell.

At about this point, the Antichrist will be joined by the False Prophet, a religious leader associated with Babylon (a city called "the Mother of Harlots") and often identified in prophetic circles as the Pope. As cities crumble and the perplexity of nations mounts, the army of the East will assemble in the plain of Megiddo, outside Jerusalem, for an all-out assault on the Holy City. At this, Christ will return in glory to the earth, touching down on the Mount of Olives and beheld by every human eye, probably by means of satellite television. He will join the battle of Armageddon, and his armies, perhaps comprising the raptured saints, will wreak such destruction that blood will flow as deep as a horse's bridle for a distance of two hundred miles. The Antichrist and the False Prophet will be slain and cast into a lake of fire, and Satan will be bound in a bottomless pit, to remain for a thousand years (Revelation 20:1–3).

With Satan out of the way, at least temporarily, the saints will enjoy the marvelous Millennium, an age characterized by good weather, peace, an end to crime, advancements in knowledge, and the absence of fear. At the end of this period, in a kind of last sporting gesture, God will give Satan one more chance to work his evil ways, and the Prince of Darkness will tempt and win millions of people who became Christians during the Tribulation and the Millennium but who nonetheless remained open to his appeals. This army of backsliders will muster for one final battle with the faithful believers, at which time God will bring fire down upon the heretics, destroying them where

they stand. Satan and all unbelievers will join the Antichrist and the False Prophet in the lake of fire, where they will be tormented day and night forever. The earth will be destroyed by fire and replaced by a new heaven and a new earth, which will serve as the eternal abode of the redeemed.

SINCE PRE-MILLENNIAL DOCTRINE HOLDS THAT DETErioration in economic, political, domestic, and moral spheres will precede the Second Coming, many evangelicals, unsurprisingly, have felt that the end of the age is near. The most important catalyst of the current boom in prophecy studies, however, has unquestionably been the political restoration of the nation of Israel. Pre-millennial doctrine presumes that the people of Israel will be in Palestine at the time of Christ's return. The 1917 Balfour Declaration, which permitted Jews to settle in Palestine, was widely viewed by pre-millennial fundamentalists as the fulfillment of Jeremiah 29:14: "I will bring you back to the place from which I sent you into exile." This belief received an enormous boost with the formal establishment of the State of Israel on May 14, 1948, the date on which, according to Hal Lindsey, "the prophetic countdown began!"

In Jesus's discussion of the signs of the end, he told his disciples that "this generation will not pass away till all these things take place" (Matthew 24:34). He was apparently referring to the lifetime of his hearers, but since biblical literalists cannot concede that Jesus may have been mistaken, they conclude that "this generation" refers to those alive when the unmistakable signs of the end begin to appear. Since they regard the restoration of Israel as such a sign, they infer that we are living in the terminal generation. The chief problem with this interpretation for several years was that Israel was supposed to be not simply in Palestine but in control of Jerusalem as well. When this came to pass, in 1967, at the conclusion of a six-day war that seemed almost miraculous even to many non-believers, expectation within prophetic circles grew feverish.

Today, so many pieces of the puzzle seem to have fallen into place that pre-millennial believers display enormous confidence in their interpretative ability. Almost any scrap of truly bad news is hailed as another sign that we are in the homestretch of history, so that earthquakes, volcanoes, and famine, Russian aggression in Afghanistan, China's emergence as a world power, the rise of OPEC, the revolution in Iran, threats against Israel, unrest in Latin America, weakness of the dollar, increases in abortion, explicit sex on cable television, gay-rights parades, and any other perceived threats to the political, economic, or moral health of America and the world are greeted with an odd sort of self-conscious optimism. In Hal Lindsey's 1973 book, *There's a New World Coming*, he observes: "As world conditions increasingly fall into the pattern that Jesus

spoke of, it may sadden the believer but it should give us a sense of intense anticipation that we are indeed the generation that is standing on the brink of seeing the return of Jesus Christ to this earth!" In an even more upbeat vein, Christian Broadcasting Network president Pat Robertson tells supporters: "We are not to weep as the people of the world weep when there are certain tragedies or breakdowns of the government or the systems of the world. We are not to wring our hands and say, 'Isn't that awful?' That isn't awful at all. It's good. That is a token, an evident token of our salvation, of where God is going to take us."

Given the premise that the Bible has something to say about current events, only moderate imagination is required to identify Russia as "Rosh," a leading member of the northern confederation expected, in the prophetic literature, to attack Israel, or China as harboring the "Kings of the East." Hal Lindsey's suggestions that the demonic mutant beasts of Revelation 9 are really armored tanks and Cobra helicopters and that the "great eagle" expected to transport Jews to "their place of protection" in Petra may be aircraft from the U.S. Sixth Fleet in the Mediterranean are more fanciful but so speculative as to evoke little more than curiosity even from true believers. Students of prophecy do, however, give serious attention to truly important problems, such as scouting out the Antichrist and identifying the Mark of the Beast, since this kind of intelligence may mean the difference between an eternity in heaven and an eternity in hell.

As noted earlier, the consensus view of the Antichrist is that he will be a Satan-supported charismatic czar who will institute and enforce a political and economic dictatorship so complete that buying or selling will be impossible without his authorization, symbolized by some form of 666 on the hand or forehead. The ten-nation confederation that will serve as his power base is widely identified as the Common Market, whose giant computer complex in Luxembourg is said to be nicknamed "The Beast." Many are appalled at rumors that, in a cashless and checkless society, economic transactions will require that each of us be assigned a number consisting of three sets of six digits, to be invisibly tattooed on our hands or foreheads. And some believe that the laser-read computer code on supermarket goods is but one indicator that the Mark of the Beast is already in our midst, just waiting to be applied to humans.

NEWS THAT VARIOUS FORMS OF 666 ARE PROMINENTLY in use spreads through fundamentalist networks as rapidly as the false reports that worms are used in McDonald's hamburgers or that Satan-worship infests Procter & Gamble, but the most widely known collection of such information is Mary Stewart Relfe's *When Your Money Fails . . . the "666 System" is here*, a privately printed volume that sold over 300,000 copies within six months of its publication in January, 1981.

With dozens of documents and photographs to back her

claims, Relfe asserts that Olivetti, Lear Siegler, and NCR computer systems, Boss work gloves, Scotty fertilizer, McGregor clothing, shirts made in Communist China, shoes made in Italy, and parts for Caterpillar tractors have all been found bearing 666 as their product code. Sears, J. C. Penney, and Montgomery Ward are said to use computer programs that call for 666 as a prefix. The ominous number reportedly is also used by the World Bank, the IRS, Medicaid, and the Selective Service. Further, Relfe states that when Anwar Sadat reopened the Suez Canal to commercial navigation in 1975, he rode in a warship with 666 emblazoned boldly on its bow, and that tanks built "for President Carter's Secret Service Force" were stamped with 666, as were metric rulers widely distributed in the U.S. during 1979, some perhaps to schoolchildren who were using an elementary algebra book entitled *666 Jellybeans*. And in Israel, she writes, 666 is used as a prefix for Arab-owned vehicles, overseas telephone calls, and the national lottery, all as part of an effort "to 'educate,' prepare and condition the Jews to accept '666,' which will be the number of their 'False Messiah' (the Antichrist) and his World Government System." After reading this book, I felt a bit queasy at recalling that my take-home pay at the time I first developed an interest in biblical prophecy was \$666.66, and that once, while living in Massachusetts, I had seen four nuns in a car whose license number contained the dreaded digits.

The False Messiah who is expected to turn these devilish developments to his own ends has been detected by earlier generations in the persons of Nero, Napoleon, Mussolini, Hitler, and similar unworthies. In the 1970s, he was thought by many to be embodied in Henry Kissinger, less because Kissinger displayed any singular talent for wickedness than because, like the putative Antichrist, he was a globe-trotting peacemaker who was gaining worldwide attention and adulation. To feed this speculation, David Webber, pastor of the Southwest Radio Church and a long-time prophecy student, noted that in a numerological system in which A equals 6 (the number of man, who was created on the sixth day and subsequently messed up a brand-new universe), B equals 12, C equals 18, and so forth, the numerical value of "Kissinger" is 666. With the dimming of Kissinger's star, the world stage was ready for other likely candidates. In 1981, Relfe declared: "My prudent assessment is that President Anwar Sadat of Egypt is either history's nearest prototype or the real Mr. '666,'" citing, in support of her theory, Sadat's early admiration for Hitler and his penchant for swastika-decorated neckties.

Hal Lindsey, who predicted Sadat's assassination, declines to name a specific individual, but says he believes the Antichrist is a passionate humanist who "lives right now somewhere in Europe." One might reflect on the fact that our current President, Ronald Wilson Reagan, an affable man with a bold economic plan, has six letters in each of his three names.

THESE ATTEMPTS TO READ THE SIGNS OF THE times are not fundamentalist equivalents of brain twisters and Double-Crostics; they lead to concrete directives for action. David Terrell, a fanatical minor-league radio-and-television preacher who does not accept the Scofield Bible's view of the Rapture, insists that the church will experience the Tribulation (an opinion shared by Pat Robertson) and has persuaded several thousand of his followers to move to rural areas in the South and Southwest precisely because he wants them to get through the seven-year period without having to buy or sell, and thus without having to receive the damnable Mark of the Beast. Relfe, who believes the Rapture will occur midway through the Tribulation, recommends erecting a shelter, planting a garden on a small plot of land outside the city, and setting aside a bag of silver coins for every member of the family.

In anticipation of the Beast, some Christians have borrowed money they never expected to pay back, because they were certain Jesus would return before the debts came due. Herbert W. Armstrong's empire suffered a serious blow when the end failed to begin in January of 1972, as Armstrong had predicted, thus bringing hardship to many people who had given most of their assets to the church in the expectation of going to Petra, where such worldly possessions would be useless.

Belief will surely influence behavior in other ways as well. I doubt, for example, that people I have heard weeping and moaning in darkened auditoriums while itinerant doomsayers showed their 666 slides will quietly accept any form of national identification card such as is used in some European countries and has occasionally been proposed for America. And I suspect that some supporters of the Southwest Radio Church or of Mary Stewart Relfe's ministry are unlikely to subscribe to cable TV, since both Relfe and SRC warn of a fiber-optics cable that can transmit sounds and pictures from one's home to a distant monitor, even with the set turned off.

More significant, one has to consider how pre-millennial theology will manifest itself in the activities of the Christian New Right, many of whose members accept its tenets. Secretary of the Interior James Watt has emphatically denied that his remark (to a House Interior Committee) "I do not know how many future generations we can count on before the Lord returns" implied that we should not be greatly concerned with long-range husbanding of natural resources. But one is hard-pressed to understand why he raised the issue if that was not precisely what he meant. Similarly, if a President were to appoint one or more pre-millennialists to key foreign-policy posts (who at the confirmation hearings would think to probe for beliefs about the Second Coming?), what incentive would they have to work for lasting peace in the Middle East, since they would regard a Russian-led attack on Israel as a necessary precursor of the Millennium? What stance would they assume toward the Trilateral Commission and the Council on

Foreign Relations, both of which are viewed as major engines of the one-world Antichrist conspiracy? And if the nuclear destruction of Russia is foreordained, as in some pre-millennial schemes, might not a fundamentalist politician or general regard his finger on the button as an instrument of God's eternal purpose?

AS I TRUST THIS ACCOUNT OF PRE-MILLENNIAL thought has shown, a sizable subculture exists in this country, for whom the past, present, and future are interpreted in a manner radically different from the way they are presented to us in secular media and institutions. Alien as it may appear to those unacquainted with it, this interpretation is bedrock and touchstone to millions of fundamentalist Christians, including some of the most studious and thoughtful of that increasingly important aggregate. Because it is part of a long intellectual tradition with extensive and systematic content, it deserves to be accorded serious examination, not to be dismissed as nonsense.

One glaring weakness of much popular pre-millennial literature is the casual method of documentation employed by its authors. The *National Enquirer*, *The Midnight Cry*, the *Borger* (Texas) *New Herald*, *U.S. News & World Report*, and the *Bulletin of the Atomic Scientists* may be quoted in the same publication, with no hint that some sources are likely to be more reliable than others. "Experts" known to be eccentric, or whose pronouncements are demonstrably erroneous, are characterized as "eminent researcher," "astute financial officer," and "renowned authority." Best-selling books by pre-millennialists declare that "university classes teach people how to perform supernatural feats" and that Russian experimenters "have been enormously successful at contacting supernatural forces and spirits," or tell of "how nylon stockings disappeared on several hundred women 'in a flash' and why this event can kill a nation," all without conventional documentation. The growing use of numerological schemes to uncover hidden examples of 666 is often ingenious, but scarcely more compelling in its authority than Tex Ritter's classic recitative about a soldier who used a deck of cards as a Bible, or accounts of the peculiar coincidences in the assassinations of Abraham Lincoln and John F. Kennedy.

Mary Stewart Relfe asserts that such song lyrics as "What the world needs now is love, sweet love" and the Coca-Cola theme, "I'd like to teach the world to sing in perfect harmony," are anti-American attacks on Christian values, and she tells of being "rendered immobile" at learning that the Sex Pistols' irreverent "I am an Antichrist, I am an Anarchist" was part of the lyrics of the number-one song in England. Among pre-millennialists, the record for predictive accuracy is still spotty. Salem Kirban, for example, one of the most prolific writers in the field, predicted in various publications that the 1976 Republican convention would be accompanied by riot and guerrilla warfare,

that automobiles would be banned from major U.S. cities "by or before 1977," that a negative income tax would be approved by Congress by 1977, that Queen Elizabeth would resign by 1978, and that Edward Kennedy would be elected President in 1980. Without supplying dates, but with an implication of imminence, Kirban also predicted a successful head transplant on a well-known personality and the publication of an obscene Bible, studded with sex photos and profanity, which many churches would hail as "being in tune with reality."

These examples of overreaching reflect poor scholarship and faulty journalistic technique rather than inherent weakness of doctrine, and some evangelical scholars who adhere to pre-millennial beliefs decry such attempts at over-specification. But even if these peculiarities could be minimized or eliminated, a great gulf would still separate pre-millennialists from those with less deterministic perspectives on history. Fundamentalist teachers of prophecy are fond of saying that "practically all scholars" or "virtually all commentaries" agree with their views, but this is far from the case. In fact, the biggest problem with the pre-millennial position is that it largely disregards the scholarship associated with the major European, British, and American seminaries and graduate schools of religion, including Harvard, Yale, Princeton, Chicago, Oxford, Cambridge, Tübingen, and Marburg. These are, of course, precisely those universities accorded greatest esteem in the non-evangelical and secular worlds.

The study of Daniel, Revelation, and similar biblical literature has enjoyed some popularity in these universities and seminaries since about 1960, and such world-class scholars as Wolfhart Pannenberg, Jürgen Moltmann, and Johannes Metz have sought to enhance its standing in serious theological discussion. Though they eschew the literal interpretations favored by fundamentalists, these mainstream scholars view prophetic Scripture as bearing witness to the liberation and hope implicit in the biblical symbol of the Kingdom of God, and thus providing meaning to believers in difficult and confusing times. Pannenberg, for example, asserts that the imagery of these texts should be seen not as depicting actual future events but as affirming that God will eventually bring history to consummation and that its meaning, heretofore hidden from human wisdom, will then be revealed. For Moltmann, the force of the fantastic visions of millennial glory is to offer a transcendent hope that enables us to manifest courage and experience victory in our present circumstances, however troubled and pain-filled they may be. And Metz, a theologian vitally concerned with Christian social action, regards these writings as encouraging a creative and militant approach to the future that includes the overthrow of oppressive power structures and the hopeful attempt to build—not just wait for—a golden age of justice and equality for all humankind.

Despite such efforts, however, the end-time literature is not of paramount concern to mainstream biblical scholars,

and interpretations such as those of Darby and Scofield have no standing whatever. Instead, the Scriptures on which the pre-millennial view is based are regarded as part of a distinctive genre of Jewish literature called "apocalyptic" (not "prophetic"), which flourished between 200 B.C. and A.D. 100. Despite its imaginative nature and variety of detail, apocalyptic literature consistently displays several identifying characteristics. In symbolic language filled with mysterious numbers, fantastic beasts, and unusual meteorological and astral occurrences, the writer first sketches a selective survey of past history, which has the effect of certifying the vision as trustworthy, then moves to predictions about the future. In almost all such literature, the world is depicted as bad and getting worse, with little hope for improvement by human agency. Just when total destruction seems inevitable, the present age is brought to an end by God's intervention and a glorious new age dawns, complete with a flawless paradisiacal realm. This dualistic contrast of the two ages often, but not always, includes a Messiah (or Christ) and an Antimesiah (or Antichrist) as lords of the two eras.

The differences between pre-millennial and mainstream scholarship can be seen in a comparison of their understanding of the Book of Daniel. To pre-millennialists, Daniel was a prophet of the Babylonian captivity who, in the sixth century B.C., predicted events that were to occur between 1948 and the end of the present century. Non-evangelical scholars contend that the book was completed between 166 and 164 B.C. and reflects the oppressive occupation of Palestine by the Syrian king Antiochus IV Epiphanes, who stopped the sacrifice in the temple in Jerusalem and set up a statue of Zeus on the altar of burnt offering, an act aptly described as "the abomination of desolation." The book is regarded as a standard example of apocalyptic literature, mistaken about a few historical matters that occurred four centuries before the writer lived, and wrong in its attempt to predict the future, but capable of inspiring faithfulness at a time of religious persecution. In similar fashion, the visions of Revelation are understood by non-evangelical scholars to be symbolic descriptions of the persecutions anticipated and experienced at the hands of Rome near the close of the first century A.D.

Representatives of each of these two quite different approaches to biblical studies are likely to regard members of

the other camp as hopelessly wrongheaded—ignorant in one case, impious in the other. As one reared in fundamentalism and educated in both evangelical and liberal tradition, I do not regard the outlook for rapprochement as especially promising. A shift from evangelical interpretation to the historical-critical approach is clearly more common than the reverse. An evangelical would likely respond to this claim with the observation "Broad is the path that leads to destruction," but one committed to follow the evidence where it leads can take heart from Jesus's assertion that the search for truth is also the search for freedom.

Pre-millennial teaching is probably most attractive to those who feel that the world, or at least their segment of it, is out of control, and can be brought to a good end only by concerted supernatural intervention. Such feelings of marginality are likely to be especially acute when established ways of life are being threatened. To many, however, an apocalyptic outlook is simply part of the package they have inherited, and adherence is less a matter of alienation or attraction than of received tradition and perceived truth. If the Bible says these things shall come to pass, they shall come to pass, whether or not the prospect pleases. And if current events seem to offer tangible supporting evidence, then faith is strengthened and hope increased.

Barring nuclear holocaust or some shift in Israel's status that would necessitate a drastic reconstruction of the end-time scenario, the current wave of apocalyptic interest will surely maintain its force at least throughout the 1980s, and probably to the year 2000, the numerical properties of which will likely encourage still further millennial speculation. But if Jesus keeps on not coming, interest will eventually crest and recede to await the next promising configuration of signs. On the other hand, if substantial numbers of our more pious neighbors mysteriously disappear, and Henry Kissinger or Ronald Reagan shows up on television a short while later to suggest that we have the number 666 tattooed on our foreheads, we might witness even greater concern for the signs of the times, and a keen effort to avoid serious missteps. Should that occur, some of us would doubtless lament the fact that we had not paid closer heed to the Apostle Paul's warning: "Since, in the wisdom of God, the world did not know God through wisdom, it pleased God through the folly of what we preach to save those who believe." □



Page 1

PEACE

In the beginning of time
all was darkness.

There was not anything at all,
save darkness,
and... and... YHWH!

The Almighty God!!!

The King of Kings!!!

Our Creator God!!!

In the vastness of total darkness,

In the vastness of utter nothing,

YHWH dreamed.

YHWH loved.

YHWH pondered, and...

YHWH thought.

And when God had dreamed...

...pondered...

...thought...

...and loved it through...

in that great mind of minds...

when God had finished turning it over & over,

tucking in a thought here...

trimming down a dream there...

and putting it all into the logical order
of perfect love...

YHWH willed it!!!

And the nothing ceased to be nothingness,

And the darkness was suddenly split...

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Split by the flaming light of millions,
of billions, of countless exploding...

...bursting...

...flaming...

...pulsating...

...ever changing suns...

Spangling the darkness with their white hot light,

Sending their rays in all directions,

...communicating...

...giving light...

...giving life...

...declaring their presence...

...proclaiming the presence of YHWH...

Glorifying! Proclaiming! the glory of God!

Never would darkness again be total!!!

For darkness had given birth to light!

For YHWH had willed it!

For out of darkness had come a great light!

Out of darkness had come the light of God!

Out of darkness had come the creative will of God!

Out of darkness had come the very love of God!

If such goodness...

If such order...

If such glory...

If such wisdom...

If such logic...

If such love...
came out of darkness...

Can darkness than be evil?

If it were not for darkness,
could one ever behold the glory of the universe?

Would one ever know the glory of a sunrise?

...or the glory of a sunset?

...or the beauty of soft moonlit nights?

or the wonder of the greatness of God?

Can darkness than be evil?

...or is darkness that strange,

... mystical time...

...or a place...

...or a stuff...

...out of which life is sprung...?

Is darkness the very brooding mind of the...

Almighty God?

...or is it the stuff out of which life is made?

...or is it but the empty stage?

...the setting on which God chooses,

to first reveal the will divine?

...or is it simply that before there can be...

...light...

...or life...

...or any thing at all...

one needs the back drop of darkness

to see it against its true perspective?

...to give it roots...

...to give it worth...

...to give it rest,

...that it might face life?

What ever the case,

darkness is always that ~~stuff~~ which all is formed out of,

...for good or for evil...

...for love or for hate...

...or for some strange combination of them all...

Out of ^{the} darkness damp, warm, mother earth,
springs the feeble plant!

Out of ^{the} darkness of damp, warm bodies,

springs the lamb, the calf, the whale, the child!

Out of ^{the} darkness of damp, warm eggs,

springs the chick, the turtle, the fish, the insect!

Out of the darkness of sleep,

we raise daily to a new life with each other and with God

our being in some way restored that we might have the
strength to face and live another day.

And yet somehow we make darkness an evil thing!

We do not see darkness as love!

We do not know darkness as life!

We do not equate darkness with good!

We do not sense darkness as essential
to creation!

We do not see darkness at ease with peace!

We fear darkness!

We try to drive it away!

We seek to light it up!

We see evil lurking there!

We sense death hovering there!

We cringe and run from it!

We live in fear of darkness!

We live in fear because darkness is mystery!

Where it is dark, one cannot behold all that is there,

We know we cannot know all there is to know
about ~~the~~ dark!

And when we cannot know all...

When there is so much mystery...

There is fear, prejudice, and self bondage,

and there are always a sorted few who...

...would use the excuse of darkness to...

...sow hate...

...or murder...

...or act out of greed...

...or bring destruction...

...or to enslave!!!!

That sorted few destroy the reputation,

...the beauty...

...the goodness...

...the life...

...that is darkness!

To such a world of mortal kind,

Who have accepted this distorted view of darkness,

Who have been enslaved by the greedy few,

Who have been crippled, or robbed, or harassed,

by the power seekers...

who knew darkness only as a lag,

and painful prison experience...

To these... GHWI promised peace!

To these... GHWI radiated love!

To these... GHWI extended hope!

To these... GHWI reached out courage!

To these... GHWI gave the renewing love divine!

For these are the faithful who turn to God!

They turn to God out of poverty,

...while all about them there is plenty,

They turn to God in love,

...while all about them it seems there is hate.

They turn to God in faith and believe,

...even though doubt and disbelief appear

to reign king of mortal kind.

They bow in humility

...even though pride seems to direct the world.

They give of their little,

...while the world seems to demand,

and demand much more be given it.

They would know God,

...while the world seems to demand

God should cease to be.

It is to these enslaved in the fear of darkness

that there came a great light.

It is to these that there comes a great light.

It is to these that in the centuries to come...

...that the light of yore shall always come!

Not Cadalics, or diamond rings, not lovely homes

or even jobs secure, ~~is the~~

is the promise made...

...but the peace of life made whole,

...the peace of the fractured soul restored,

...the peace of knowing God is on their side.

And to those who lay aside their wealth,

...their hate...

...their greed...

...their lust for power...

to those who would lay aside hate,

evil,

domination,

ego,

fear,

To these will angels speak again!

To these their will becomes a great light!

To these will there again be known the beauty
of darkness!

To these will there come the peace of God!

The peace of the manger bed,

The peace of the donkey, lowly and grey,

The peace of the waking shepherds on the
hill side dark,

The peace of the father humble and poor,

The peace of the mother meek and mild,

The peace of the poor who know Immanuel,

The peace that comes when one opens the heart,

...sweeps out the mind...

...bathes tired eyes...

...scrubs down the soul...

...throws open the barred doors
of the heart..

The peace that comes to those who know the world,

make of their heart a manger bed the whole year
through!

The peace of those who would know

little Jesu, as...

...wonderful counselor...

...mighty God...

...Everlasting Father...

...the very Prince of Peace!!!

For from such humble acceptance is peace given...

...light in the darkness of the soul!

For from such simple belief is peace given birth

...from out of the darkness of fear!

For from such an awesome act is peace loved

into being in the flesh of the child Jesus
in their lives.

...in your life and mine...

...in lives of mortals yet to come...

Will you know God's holy peace this Christmas time?

Only you can know.

But be assured,

In the Beginning that...

out of darkness came light,

and God saw fit to give light again,

Out of darkness came form,

and God saw fit to give form again.

Out of darkness was born life,

and God saw fit to give new life again,

Out of darkness came the warm...

...the comforting...

...the sustaining...

...the renewing...

...the life bestowing...

...the peace instilling...

...the mighty love of God!

And God sees fit to give us that love again
expressed in

...the baby Jesus, born to us this Christmas...

...for...

The people who walked in darkness
will see a great light,

those who dwell in a land of deep darkness,
on them will the light shine,

Thou hast multiplied the nations

Thou hast increased their joy;

They rejoice before you,

as with joy at the harvest,

as men rejoice when they divide their spoil,

The yoke of his burden,

and the staff of his shoulder,

the rod of his oppressors,

Thou hast broken as on the day of Hitler.

For every boot of the trampling warrior in battle
turmoil,

And every garment rolled in blood will be burnt
as fuel for the fire,

For to us a child is born!

To us a son is given!

And the government will be upon his shoulders.

And his name...

His name will be called...

Wonderful Counselor...

The Everlasting Father...

The Very Prince of Peace...

The Only Prince of Peace...

Our Prince of Peace!

And of the increase of his government...

and of his peace...

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...our peace...

... God's peace...

... there will be no end!

Upon the throne of David,
and over his Kingdom of this world,
to establish and to uphold it,
with justice and with righteousness!

From this time forth and forevermore!

The zeal of the Lord of host,

Our Creator God,

The Almighty God,

SHWH!

Our great God shall do this!

Amen. Amen, Amen.